the strength possible and impulse to fulfil it and has made
obedience to the law the source of the highest gratification.
That which was of the first importance and necessity. He
has made the object of the strongest desire and the most
enjoyable of all the uses of our animil faculties. Moreover?
in varying degrees, this law is all but universal in the realms
of vegetable and animal life. Even the microscope reveals
its presence and there is scarcely a single spot on earth to
be found where the bountiful and loving Creator is not
making His creatures rejoice in fulfilling His law. I It is
the common inheritance of man and bsast, of bird and reptile,
of tree and bush, of grass and corn, of bse ani flower and of
the tiniest insect ani the smallest bacillus. *Married
life is therefore natural and swed if kept well under control
of manly honour and maidenly modesty.* It is a lovely sight.
It is one of the greatest benefactions of God, who delights
in His children's pleasure and whose very law they are
fulfilling when they draw to ons another in those holy bonds.

Man finding his sweetness in woman, woman finding
her strength in man, children finding their security in the
parents, parents finding their hope in the

children, brother
and sister feeling as the souls twin each of
the other—thus
the God of Love has filled the whole
universe with strength
and joy—secure strength and sure joy,
each the other's
complement in making the full round of a
world of peace
and happiness. Hence the charge often
hurled against our
Rishis by the followers of an institution in
which rigid
chilling monastic celebacy is enforced as
an indispensable
necessity for religious life, that they (the
Rishis) were more
worldly than spiritual stands self-refuted.

In passing, I may add, however, that
true marriage
becomes more and more spiritual as
married couple advance
in life. In fact the whole progress of
civilisation and the
evolution of the moral principle in man
have been summed
up as the uplifting of marriage out of the
mire of physical